

fear for their creeds, sectarian names, and modes of baptism, and know the less said about these things the longer they will remain uninjured. They act in some respects with these things as Rachel did with her father's household goods—they keep them hid. This divided state of Protestantism is not of God, but a work of the adversary, for whatsoever is not of God is sin. Jesus prayed against division among His followers. Paul says, "Now I beseech you, brethren, mark them who cause divisions and offences contrary to the doctrine which ye have learned, and avoid them, for they are such as serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the simple." (Rom. vi. 17) Hear him again to the Corinthians, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."—I Cor. i. 10. "For ye are yet carnal, for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"—I Cor. iii. 3. One of the causes of the division in the church at Corinth is a cause for the divisions of to-day. Then, some said they were of Paul, others of Apollos, of Cephas, and some others of Christ. Now, we have some who are of Wesley, Luther, the Presbyterians, Congregationalists, Baptists and others. We might question, after the manner of the apostle to the Corinthians, Was Wesley crucified for you? Were you baptized in the name of Luther, or these other names by which you are known? This divided state of Protestantism is wrong from a financial standpoint. Take our own city, for example. Here we have seven or eight bodies of Protestants. There are nine church houses, each of which has cost a great sum of money. Many deeply in debt, and the burden resting, perhaps, on a few members, in the bearing of which more than ordinary zeal is manifested for the cause which they have espoused. Then add the ministers' salaries, and other salaries too numerous to mention, and all make an enormous expenditure for the amount of work done. Organic union would be a blessing here. That now expended in a useless way, would be sent to the heathen in giving them the light of the glorious Gospel of the Son of God. There then would be no scheming about raising money for church purposes. Lotteries, bazaars, shows and tea-meetings, so much dreaded by some, would not be resorted to at all. Unrighteous rivalries, dreadful contentions and unwarranted demonstrations to carry on the work of speeding the Gospel, would soon disappear. But for this divided Protestantism men apologise, telling us that divisions are needful and right, and that the different sects or denominations represent the "branches on the vine," as if Jesus, in the parable of the vine, referred to these bodies which were not then in existence. Now Jesus addressed his disciples, declaring that each one of them was a branch. Besides the branches are alike in every respect, they wear the same name bear the same fruit, and altogether strikingly illustrate the necessity of organic union. Sometimes these sects are termed so many "ways to heaven," as if the Scriptures knew more than one way. There is only one way, saith the Lord. Then, again, we are told that these divisions are like many regiments of an army, each under its colonel, and all under the Great Commander, Christ; all fighting for the same end; each answering to his regimental roll-call, but each belonging to the whole. But regiments never fight each other; their interests are common, wear the same uniform, are embraced in the same organization, and subsist on a common treasury. Did you ever hear of a successful army disputing about the manner of attacking the enemy? This is exactly what divided Protestantism is doing to-day. The world is attacked when

sinners are brought to the Saviour for salvation. It is concerning this work that Protestants are divided. How many Protestant denominations give the same answer to the great question: "What must I do to be saved?" How many answer this question as Peter did on the day of Pentecost? "Repent and be baptized, every one of you, into the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."—Acts ii. 38. If men would walk in the footsteps of the apostles in this great matter of salvation, instead of being governed by the creeds, in a very short time we would have union. Then the prayer of Jesus would be fulfilled, the church prosper and shine as the "city set on a hill," poor sinners struggling along the weary way of life would be drawn into her courts to rejoice in sins forgiven and in being heirs to the inheritance of the saints in light. I believe, unless we do strive for the organic union of all professing Christians, God will hold us accountable. The Methodists saw it would be a good thing for "brethren to dwell together in unity," and they united, notwithstanding some doctors of divinity among them seem to believe divisions a greater blessing than organic union. Say, Mr. Editor, what does a doctor of divinity do? "Is the divinity sick?" or in Protestantism, in its divided state, in need of such physicians? Surely it must be the latter. Then let them seek a cure for the malignant disease. The only remedy known to me is organic union, and the basis is "One faith," one name, one creed, one baptism, then we will have one body filled with the one spirit, and instead of doctoring a sick Protestantism they will be enabled to use their united skill in bringing sinners to the Saviour for cleansing. Divisions among Protestants are a worse evil than the theories and speculations of infidelity and Roman Catholicism. May God help us to be united here in one body. For did you ever see or hear of one head having more than one body? We can conceive the possibility of one body having more than one head, but how one head can have more than one body in confounding. Yet this is the case with the religious world at present. A head with a great number of bodies; at least they all claim to be attached to Christ, the head of the church, but whether they are or not is another question. If all the different Protestant bodies are united to Christ, as the head, then we have something more to be wondered at than the beast with seven heads and ten horns seen by John in his vision while on the Isle of Patmos.—*R. W. Stevenson in St. Thomas Evening Journal.*

THE BEWAILING MEMBER.—Then there is the bewailing member. He takes the office of church detective, and dilates constantly on the faults and misconduct of others. Their neglect of covenant vows makes him a Jeremiah. He is forever bemoaning the inconsistencies of Christians. If any are absent from their places in the prayer-meeting he likes to ask "where are they?" and can generally answer his own question by giving a broad hint that they are mungling in some worldly assembly. Constantly calling attention to the delinquencies of others and pouring forth his lamentations seems to be the best evidence he has of his own spiritual life. He comforts no one but himself, and succeeds in weakening the faith and destroying the hopes of his fellow members. He is the wet-blanket of all endeavors for revival.

JUST ALIKE.—It has lately become known that there is a great similarity between children and newspapers, or between parents and editors. It comes about this way: Modern discovery has developed the fact that the only persons who know how to manage children and edit newspapers are those who have never had anything to do with either.—*The Telescope.*

MARRIAGES.

COLLINS-PAYSON.—At Westport, Dec. 29th, by E. C. Ford, Charles S. Collins to Jennie Payson all of Westport, Digby Co.

EDWARDS-DUNSMORE.—On December 31st, by Rev. Wm. E. Dobson, John E. Edwards to Fannie M. Dunsmore, all of this City.

DEATHS.

JOHNSTON.—On the 29th Jan., after a long and painful illness, which she bore with Christian fortitude, Susie Amelia, beloved wife Robert A. Johnson, of the *Daily Sun*, aged 32 years and 9 months, leaving a sorrowful husband, two children and a large circle of relatives and friends to mourn their sad loss.

POWELL.—At Westport, January 5th, Emma G. Powell, aged 31 years, leaving a husband and four children to mourn their loss. Thus another has gone over the river. This sister was among the number who united with the church six years ago. Her sickness was not long, but long enough to make her have a strong desire to depart this life and be with Christ. When the trial came she met death in the bright hope of everlasting life.

Westport, Jan. 22, 1886.

E. C. F.

BARTO.—At Leonardville, Deer Island, on the 20th, inst., James F. Barto, aged 82 years. He was born at Falmouth, Nova Scotia, and removed to this island when a young man, where he resided until his death. He professed faith in the Lord Jesus Christ and was immersed nearly fifty years since, and though his life was not one of active service for Christ, yet in his last days and especially in his dying hours, he realized the blessed assurance that his sins had been pardoned, and that his Saviour was able to save him. He leaves behind him two sons, one daughter and numerous other relatives. May God comfort the hearts of the mourners.

J. P. N.

CRAWFORD.—At his residence, 935 Bolton Avenue, Cleveland, Ohio, on January 2nd, Bro. Daniel S. Crawford, in his 36th year, eldest son of Sarah and the late Moses Crawford, and brother of S. D. Crawford of this city, leaving a wife and three children, also a widowed mother, a brother and three sisters in this city to mourn his loss. About thirteen years ago he became a member of the Church of Christ in this city. He was married July 23, 1874, to Esther, youngest daughter of our esteemed sister, Mrs. Wm. Hewitt. He removed to Cleveland, Ohio, with his family, where he continued a consistent and active member of the church till his death. He was ready to depart and be with Christ; being conscious to the last, breathed gently away like going to sleep. Yes, he has found the rest he longed for. He never more will be tired, for he is now where there are no cares, no aches, no pains, but where all is joy and peace. "Blessed are the dead who die in the Lord."

COOK.—At Leonardville, Deer Island, on the 14th inst., William Cook, aged 86 years and nine months. He was born at Long Island, Penobscot, Maine, and with his parents removed here in 1799, where he resided until his death. He was immersed by O. B. Emery in September, 1881, since which time his life was one of consecration to God. During his last sickness his greatest pleasure was in listening to the reading of God's Word, and in joining his voice with others engaged with him in prayer. In fact the last four months of his life were those of almost continuous prayer, and as a result, his faith was strong and his death a triumph over every fear. He leaves behind him three sons, two daughters, and numerous grand-children and great-grand-children to mourn the loss of a kind parent and good friend. A funeral sermon was preached in the Leonardville Disciples' Church by Elder Hughes, after which his body was interred at Richardsonville, where lay that of his wife and other friends. God grant that the power of the Gospel may be as fully exemplified in the lives of all professed Christians, and that their death may be as glorious as his.

J. P. N.

KEMPTON.—The cruel hand of death has taken from us our Bro. Robert Kempton. He was nearly a year fighting a battle with disease, but was compelled at last to yield a victim to its stern demand. During last winter when he thought his health was improving he consecrated his heart to God, and in September yielded to the authority of Christ, being buried with Him in baptism. He met with the church once in the breaking of bread, at which time he received the hand of fellowship. We little thought that we should never unite again in this feast of love until we met in the Lamb's great bridal feast above. The kindness of the friends and relatives was especially noticeable in their attention to his wants during his severe illness for which he often expressed his gratitude and thankfulness. The companion of his joys and sorrows was unremitting in her tokens of deep interest for his recovery. She constantly prayed that his health might be restored, but ever resigned to God's sovereign will. That Brother Kempton was highly respected and sincerely lamented was well attested by the large attendance at his funeral, as well as by the suppressed sobs of many sorrowing hearts. Much of our sorrow is mitigated by the blessed thought that he has found a sweet release from all his troubles and earthly cares, and is peacefully at rest. Weeping may endure for a night, but joy cometh in the morning, a morning that has no night, then will our sighing be turned to singing, and our grief to gladness. To the afflicted wife, and to the dear children and the relatives we extend our deepest sympathy, with an earnest prayer that God would guide them and conduct them as his own into the eternal rest above. H. MURRAY.